

*Hypnotism,
Its Uses and Abuses*

Dr. L.H. Anderson

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HYPNOTISM, Its Uses And Abuses.

BY

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SONIC TEMPLE, CHICAGO.

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National Hygienic and Hypnotic Institute.

J. ANDERSON, PRINCIPAL.

INTRODUCTION.

LISTEN! This is a living age of marvelous invention—the crystallization of thought hourly grows finer and finer. The human mind spans the earth and heavens like a band of lightning. It stays at nothing—knows no height, no breadth, no depth, no bounds. The geologist unravels the secrets of the earth; the astronomer pierces the mysteries of the heavens unrolling, like a scroll, the infinite painting and delicate touches of the Great Artist, the awful grandeur and sublimity of immutable worlds—the incomprehensible power of God; the physician's all-searching vision penetrates every cell, artery, tissue and fibre of the human body in a vain and fruitless attempt to discover new inventions and remedial agents to alleviate the terrible suffering of poor diseased humanity; the scientific magnetic physician experiments—and lo! he almost evolves the elixir of life of which man may drink and live forever!

Listen again!

THOUGHTS ARE LIVING THINGS! They soar into unknown realms and evolve the wonders that startle the world. Thoughts have form, life and being. In man behold the thought of God—his highest evolved thought. Man thinks and his thought evolves form, for see the intricate mechanical inventions of the country standing out as monuments of his creative genius.

Reader, thank God and science that you are living in this age. But pause! Look back for a single moment on the dim vista of time and see a surging battle—superstition and ignorance against science. On the noble brow of Galileo shines the light of infinite worlds; Newton soars like an eagle high into the realms of philosophical ligh-

nd evolves a law old as God but new as
urth; Franklin stretches forth his hand
nd clutches the forked lightning in a death-
ss grasp; Morse, in the dusty silence of an
d loft, deemed insane and ostracized by
s own brother and friends, evolves from
e immortal brain the magical machine
hose tiny click startles the world like the
unders from Mt. Sinai; Harvey peers into
e invisible veins of the human body,
robbing with life, and establishes circula-
on; and these men and their co-workers
ught a vast multitude of disbelievers who
irled at them anathemas of ignorance and
reasm, but through all, over all, the light
their souls streamed outward and onward
lluminate the world, and they came off
e field, like Wellington and Grant, con-
querors.

But mark ye!

The spirit of persecution is not yet dead,
ke an evil ghost its silent ghost stalks
road hideous as a now-deviled night-
are, but more alive than the deadly
bra. Its foul presence pollutes the pro-
essive atmosphere like the unseating
ench of carrion, and the ignoble, uncivil-
ed (?) men—is such deadly persecution
eathed.

We may question why?

Ask the pestilence why it robs the fair
ung girl of life; ask the burning sun why
e drought saps the life springs of earth;
k the fragrant lily rests peacefully upon
e dreamy bosom of the lake why hurling
nds toss her graceful form; ask the tender
se why bristling thorns thrust their barbs
to the quivering air by her side; ask the
ld zephyrs why they hurl awful de-
struction o'er the earth and receive your
swer. They reply that the whole universe
alive with combatting elements, each

apparently warring with each, but made and operated by an All-Wise Power as seemeth best; and we learn immortal truth thereby, until with Longfellow we can say

"Nothing useless is or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest."

This present age is one of rapid and marvelous progress, but there yet remains a class of men who should have been born in the antediluvian era, for the ideas, whatever may inhabit the large vacuum in their benighted intellect, are fossilized with the moss of ages. It is doubtful if they ever conceived an original thought in their lives. These are the thorns in life—the pricks against which thinking men have to kick and the old saying, "It is hard to kick against the pricks" is literally true, but thanks to the sunlight of science and the broadened views of man, the fossilized ideas are being relegated back to the musty archives of dead ages whence they came.

To particularize the many intellectual giants of the past to the present age without the pale of this little work—the giants at whom was pointed the finger of scorn, when, through their pain, suffering, some reformation, or startling invention of truth. When the thought of the incarnate persecution of these men rush over us, a thrill of the hot blood of our forefathers courses like molten fire through every vein, and the calm, cool reason comes to the front and wisely bids the tumult still, and in this state of mind do we gaze upon the present age and feel deep pity for those whose minds are so shallow, whose hearts are so callous that they can see no good in human progression, no light in science, no relief and benefit in human inventions save that which emanates from themselves.

Dear reader, you have been gazing through a kaleidoscope and caught a glimpse of the reflecting lights and shadows, and now the moment has come when you must focalize your thought upon a certain point, because you must clearly see, as noon-day light, what lies in these pages before you. This may be an unusual preface. Perhaps so, as we have dealt with the UNUSUAL all our life. We have had the battle of life to fight 'mid contending forces and bitter persecution, but we are happy to add that the present is small, comparatively speaking. A few antiquated, fossilized mossbacks who hide under the all-protecting cover of "regular," bombard our position with a fusillade of small shot that rattle on the flat parapet like peas in a bladder. Their aim is plain: they wish to exterminate us because they are fearful we shall exterminate their very lucrative practice. In order to protect themselves they cry "humbug," "land," and "quack." We cannot say, "Father, forgive them, they know not what they do," because they do know what they do and go about it in a systematical way; but we can say to our Father to forgive them in the same spirit in which we ourselves have worked—without malice or personal bias. Other men have had less afflictions fall upon their devoted heads, as we have slightly shown, and in the end they conquered—and thus have we conquered, and glorious has been the victory!

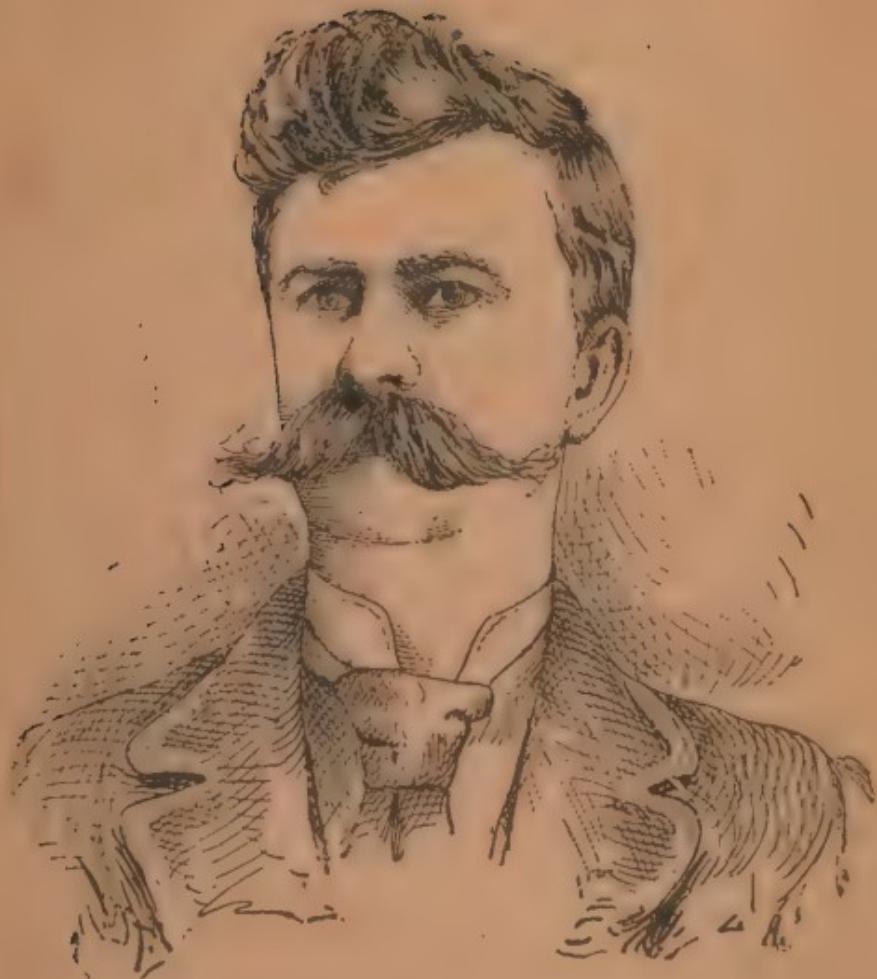
Thanking the public for the kind appreciation with which our efforts have been received in years gone by, and asking a good word for the poor suffering humanity whenever an opportunity offers, we are

The patient's obedient servant,

NATIONAL HYGIENIC AND HYPNOTIC INSTITUTE.

DR. L. H. ANDERSON,

Proprietor and M



Prof. L. H. Anderson.

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Eyes of a hypnotized subject caused to turn down
and completely back in the head. This phenomena
is a puzzle to scientific men.

HYPNOTISM AND ITS USE.

Having been endowed both naturally and by cultivation with that peculiar power over the elements of diseased action, known in the Apostolic times as the "gift of healing," by which the sick are restored to health without the use of medicine; and having had considerable experience in the treatment of different forms of disease by its exercise, we have felt it a duty to communicate to the public the results of that experience.

The principles upon which this practice is based are founded on truth, and have been so demonstrated to the satisfaction of critical investigators. The facts concerning its power have been realized by thousands of persons in this and other countries within the last few years. It is resorted to by constantly increasing numbers as rapidly as prejudice is made to give way; and there can be no doubt that as soon as the mass of mankind are convinced of its utility, it will necessarily be brought into general use. It has already been recognized by prominent medical men, who recommend it for its unquestionable efficiency.

Magnetic Treatment differs from all other systems. The power must exist with the physician, also the ability to transmit it to others. What is called power, is the Nervous Vital force that gives and sustains all animal life. When the human body becomes

deficient in this Magnetic Vital force, disease is the immediate result. All forms of disease have their origin in the disturbing of Vital force. This Vital force is the magnetic or electric currents that pass through the nerves.

Thus we see that in the great laboratory of nature there are valuable forces already prepared for our use, which if properly applied, can be made a great blessing to the human family. They invite us to partake of the bounty spread before us as a gift from heaven.

The curative process is effected by the power of Nature, yet it is often the case that something else gets the credit. All that any plan of treatment can do is to assist her. That kind of practice which is not productive of direct injury, by creating other forms of disease, is the one most needed to supersede others which do not harmonize with nature. Magnetism assists nature when medicine fails. The cures performed by it have often been in cases which had been experimented upon by the use of nostrums, and by many of the well known remedies, until the disease had become chronic; and this was the last resort. Sometimes the disease is eradicated immediately; at other times the magnetic force gives an impulse, which sets the life current in motion, but time is required to effect the cure. In the latter, the physical system goes through a chemical change, the vital forces being in-

creased more naturally than by any other known practice. Some of these cases have been pronounced incurable by some of the highest medical authorities. Such are not now uncommon. The plan of treatment is entitled to be ranked as a legitimate calling, certainly as much so as those which though more popular, are less effectual, and cannot compare with it.

Why is it that among physicians prejudice exists against the practice of vital magnetism? To our mind the reasons seem to be first, that it involves much more labor, and takes more time; hence it is less profitable. A physician will get as much for writing a prescription as a magnetizer would for spending from fifteen minutes to an hour with his patient. Then there is no opportunity to get a commission on prescriptions which is a source of great profit to some. Again, it is not popular, nor according to the rule which they have laid down for themselves. Many physicians have removed beyond the narrow limits of these restrictions, and are proving themselves more effective in power than the tree which produced them.

Many distinguished physicians have left on record their views in relation to the use of medicine, expressing the opinion that the practice of medicine is inadequate to the needs of the public, and that as to the use of drugs, the less that is employed the better for the patient. That this is a fact,

physicians confess to us almost daily. But it must not be inferred that we are in antagonism with Medical Doctors; on the other hand we consider them our best friends. They turn over to us their chronic and supposed incurable patients. Many physicians have taken with us a sort of post graduate course in the science of Hypnotism, and we can conceive of nothing more beneficial to the physician aspiring for complete success and popularity, than said course of instructions.

There is a very common superstition among popular medical men, of the antediluvian school, that the phenomena of magnetism (or hypnotism) are the concomita of hysterical states of the nervous system. But there is, here and there, a broad-hearted and knowledge-loving physician, who is capable of putting a rational question with an honest incredulity. A loss of vital action is nothing but a loss of balance between inherent forces, which are positive and negative, or magnetic and electrical. Yet we do not hold that currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of life are as much more fine than atmospheric electricity as the latter is more delicate than the water of our lakes.

Therefore we recommend the judicious use of hypnotism in nearly all cases of disease. You must have an active will to do good, a firm faith in your power, and an

active confidence in employing it. Hypnotism is a useful, an invigorating, and a sublime agent for energy and health. It is the all pervading sympathy which connects us with the absolute condition and sufferings of our fellow men. These practical directions and excellent suggestions may help to awaken thought on an important subject. Hypnotism is to be one of the great remedial powers and agencies. Medical men must adopt it, and will.

We are not called to prove and demonstrate that such an agency actually exists, as the one so long known as Hypnotism. It has afforded its own evidence; and he who is candid and intelligent has little difficulty in arriving at conviction. For such only do we care to write. We have neither time, patience nor energy, to waste outside.

Whatever of doubt and uncertainty exists in regard to this agent, hangs equally heavy about every remedy employed. "Many things are uncertain in this world," says Dr. Oliver Wendell Holmes, "and among them the effect of the large proportion of the remedies prescribed by physicians". It is a fact that the same medicine will exhibit different phenomena in the hands of different prescribers, or administered to different patients, indeed, so manifold are these variations, as also the diversity of creed among physicians, that it is more than a question whether there exists an art more uncertain than the Medical. The more

learned in the calling are generally the most skeptical. It is partly because they have not yet attained the true starting-point for observation; and partly because the secret of the potency of remedial agents has not been penetrated. Hypnotism has in it nothing contrary to common sense, except in the minds of persons who ridicule everything which they do not understand, and affect to despise what they have not the facility to possess. Such learn what they know, as the brute animals do, only adding such reasoning and combining faculties as they, by virtue of their humanity, chance to possess. It is not logic to attribute things to the imagination, as though that was proof that they were unsubstantial nonentities. The imagination of a mother will rule the development of her child, as we have numerous examples. A faculty having that power, is an entity of the most energetic character, and real in the most emphatic sense of the word.

The drugs employed by physicians in many instances, have their principal virtues due to the imagination, or perhaps the faith, of the prescriber or patient; while, in other cases, the drugs are themselves magnets or magnetized substances. It is therefore the physician, rather than the medicine, that should be looked to and depended upon for the healing virtue. The medical knowledge which is now taught is insufficient for the purposes of the healing art. It consists too



The usual method pursued by traveling mesmerists in giving exhibitions.

much in uncertain conjectures and pride of opinion; while it, to a great degree overlooks the means which exist on every hand, and especially the instinct common alike to human beings and animals, which impels them to seek that which is needful and to shun the unwholesome. Our doctrine on the contrary is founded on a genuine and unquestionable experience, from which, as from an inexhaustible fountain, there flows an unceasing current of most vital truths.

That Medical knowledge is taking a new departure is palpable on every hand. Even those physicians who have settled down into the chaotic mire of atheism and materialism are vociferous in their proclamations about the advances of Science. While they do not quite know what they are saying, and their auditors and admirers do not well understand the sense of it, the fact is patent, nevertheless, that humanity is entering upon a new era, in which the former dogmatisms and half knowing will pass away. We have no occasion, therefore, for unfriendly dispute without wandering from the path to engage in controversy with the servant of the Twilight.

The art of curing disease by the agency known as Magnetism is very old, perhaps the oldest method that was ever employed. It is the first that instinctively suggests itself to the friend of the sufferer, to the mother, the wife, or the sympathizing neighbor. That one person can influence another

in the way commonly denominated magnetic, is a fact now very generally known, and it no longer compromises a person's reputation for good sense and intelligence to admit this. This "virtue" or dynamic potency, is an actual entity, an endowment of our physical life, and capable, when rightly employed, of assuaging bodily pain and removing disease. It is not a boon which only a few enjoy, but a general property of living beings.

It was an old notion that for hypnotism to be successfully applied, the patient must be put to sleep. This is a great mistake. It has been the cause of great wasting of time and energy. All that is required is to be brought into a susceptible condition. The sleep is useful therefore only in so far as this is occasioned. The attention of the physician duly fixed upon the patient, and particularly upon the region of the body which requires treatment, is the principal thing required. The patient will become conscious of a particular sensation, better known than described: often an aura or cool breeze resembling that of epilepsy, or a peculiar sense of warmth, or a prickling feeling, or perhaps a slight numbness. This peculiar sensation will be more or less vivid as the patient is more or less sensitive. In this condition the will of the physician, or his simplest suggestion, has become a spiritual force, acting in harmony with the mind and will of the patient to the end of influenc-

ing beneficially the unwholesome states of the body. Every disorder which will admit of a cure will give way to the agency. There is not the reasonable shadow of a doubt in the matter. The simple suggestion of the experienced magnetic physician, even when made in silence, without audible voice, will increase or diminish the action of the heart, change the breathing, affect the functional movements of the stomach, liver, kidneys and intestinal canal. The blood will be sensibly modified in character, both chemically and physiologically. The vital of any organ of the body can be controlled; any part may be rendered insensible to pain; the nerves quieted; and, in brief, the specific effects of a medicine may be produced, without the always evil and objectionable morbid accompaniments.

By following up this treatment, a complete revolution will be made in the functional action of the body, and the organism itself will undergo a beneficial and permanent change. The effects which are produced by the magnetic power and other operations, will be carried over into the normal state, and so hold good as a condition of regained health.

The faculty of magnetizing exists in all persons; but all do not possess it in the same degree. There are many reasons for this superiority of individuals over others on moral and physical qualities. In the former

respect, there is required confidence in one's own power to accomplish the desired result, energy of will, facility in concentrating the attention and holding it thus fixed, kindness of feeling, patience, calmness of mind, and entire devotion to the matter in hand. The person who is deficient in these particulars will hardly become a good magnetic physician.

The physical qualifications are essential. Good health is one of the very first of these. There is besides a peculiar power, different from that which lifts burdens or moves heavy objects. Its existence and the degree of energy possessed in this respect, are only known by trial. It will be perceived at once that some persons have magnetic power superior to what is possessed by others. Indeed, this virtue is so great in some, that they have to moderate it. The direct action ceases when the physician suspends the energy of his will in that direction; but the peculiar communication once established, the virtue will be transferred to the patient by the receptive condition which has been induced. Confidence in the efficaciousness of hypnotism is of very great importance; nevertheless it is not absolutely necessary.

The office of magnetic treatment, it will be perceived is to arouse and set in action the vital force. It can do no more. Persons who have taken much medicine are less benefitted therefore than those who have been

less unfortunate. Nevertheless, this is no reason why medical treatment, and magnetism may be employed together. The administering of remedies is greatly favored by the auxiliary and their efficiency assured. Hypnotism quiets nervous movements and convulsions, relieves pain, and so puts the patient in a condition to use remedies to advantage, which perhaps it had been impossible before to administer.

Hypnotism often assuages a fever and moderates the paroxysms; puts a stop to delirium diminishes the excitement of the nervous system, and, at the same time, imparts or increases strength. It quickens the circulation of the blood and augments the vital activity. Nevertheless, it requires great care and discretion in such cases; and therefore a very judicious and experienced operator is required. In local inflammatory disorders, which are active in the more important of the viscera, wonders have been performed.

Ulcers and serofulous diseases, which have exhausted the resources of medicine have been healed by hypnotism. Epilepsy affords the most convincing proofs of this agent. The violence and frequency of the attacks have been diminished, and many patients have been cured outright. Paralysis is benefitted in like manner, the lame walk, the blind see and the benumbed recover sensibility. Rheumatism is one of the dis-

eases most certain to be relieved. Pains caused by stoppage of perspiration are almost always cured. Neuralgia disappears as by magic.

Consumption is a form of disease in which great benefit is derived from this practice; it assists nature's efforts, giving strength to throw off effete matter, and recuperate the general tone of the system.

Dyspepsia, and habitual Constipation are relieved in the same way. Tumors have been known to dissolve and pass away after magnetic treatment. Magnetic treatment is highly beneficial in the diseases peculiar to females, and in the conditions which predispose them to disease. The pale and emaciated appearance of young girls accompanying derangement of the menstrual function, readily yields to its vivifying influence.

In cases of Paralysis and Insanity it has not its equal for power to re-establish an equilibrium in the relative condition of the mental and physical functions. We do not believe that all that is necessary to sustain the physical body is to be found in hypnotism alone. In order to live properly and secure the enjoyment of vigorous health, we must eat and drink of the food placed within our reach, that meets the real wants of our nature.

Intoxicating liquors should never be used as a beverage. They are unnatural stimulants, which blunt the sensibility so that persons using them habitually, require constant-

ly increasing quantities to produce the same effect. We are of the opinion that their use as a beverage was never intended; and the sooner they are discontinued, the better for the consumer, his country and the world at large.

It is a well attested scientific fact that tobacco is a poison. Its effects upon persons of a nervous temperament are produced gradually; but like those of opium and intoxicating liquors, they are sure; and if indulged in to excess, will finally produce injurious consequences to the whole physical system.

We would advise those who are willing to try to break up the habit to procure a small quantity of Gentian root, and use it as a substitute for spirituous liquors, tobacco or opium; and when the acquired appetite has been abated, discontinue its use. Smoking gives great offense to persons of delicate and unperverted sensibility. It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs.

There is another habit widely prevalent, which is a source of serious evil, being destructive of both physical and mental powers. We refer to the secret habit indulged by both males and females, and which causes a rapid waste of the material life. It destroys those who are the most innocent in all other respects, and those of the brightest intellect.

We have known cases of imbecility to originate solely from the victim's being addicted

to this habit. Hypnotism was the only remedy that produced any beneficial effect, after medication had been tried for years without success. It is almost impossible to restore the nervous system to its natural tone and vigor, after being addicted to any of these indulgences, except by hypnotism.

By living a true life, in obedience to the laws of hygiene, the business of the physician would be in a great measure superseded; quacks, electric belt "Free Recipe" and other swindlers would be driven to a more honorable business.

Hypnotism is nature's curative; and, in one form or another, will remove diseases amendable to treatment, and benefit others which are not.

If Hypnotism had in our times, been received by the scientific world with the dignity and patient love of investigation becoming the character of men of extensive knowledge, and philosophic power of thought, or even of high conscientious professional feeling, we might have hoped for some decent attention to the series of truths which we find to be leading us on step by step to the highest pursuits that can engage the studious attention of man.

Reflecting on the extensive view opened to the religious aspects of our science, and its intimate connection with the philosophy of that code of morals which constitutes our rule of life, one could not be impelled to make this a chief consideration in the treat-



Case No. 245. Before treatment, Miss Bessie Lyman age 14. Had been in this condition, with limbs tight against the body and arms fast behind the back for months, given up to die by many physicians.

ment of it. We proceed naturally to our views of Forces, and to point out the trains in which Natural, or Physical Forces proceed, we may simply remark that Hypnotism must be held to embrace attraction and repulsion, and that these form the elementary ideas of all the numerous forces in nature.

It must be borne in mind that we are still in presence of a magnetic law, which determines the existence of magnetic polarities. Proceeding with these laws, we observe the law of evolution regarding more complicated germ cells in animal existence, but still obedient to magnetic laws of polarity. Thus are the evolutions of forces to be traced from the lowest grades of mineral crystal force by successive gradations up to that magnetic vital force culminating finally in the magnet, or grand crystal, Man, who remains subject, even in the operations of his mind, to an inexorable magnetic law, acting through his phrenological organs, either from the force of his own soul, or from the force of the will of another. The forces here indicated can be proved to exist by not only legitimate logical inferences, but by demonstrable facts founded on experiments repeatedly performed by the investigators of the science of Hypnotism—who are the witnesses to an incessant pouring out of truths of the most captivating nature.

We must in proper place occupy ourselves with important considerations on the mag-

aetic influences exerted upon the human being from extraneous sources, and devote special attention to the transmission of the influences from one human being through the frame of another. These may be found to relate to the operation of forces exerted by agencies in the atmosphere upon our brain and nervous system; constituting much more completely than philosophers have yet been able to see the motives to human action.

The connection between the force of Hypnotism, and the phenonena of pain, the varieties of sleep and wakefulness, health and disease, will, it is hoped, be made clear, together with the connection between sleep and somnambulism, the true philosophy of the power of the human will, the explanation and illustration of dreams, and then will glide naturally into the phenomena of a most extensive philosophy, which has obtained the name of Spiritualism, a true but much abused science.

We propose to show that Hypnotism is a force which can alleviate the most agonizing suffering—which can cure painful cancers, and other malignant diseases—which without endangering life can render the patient insensible to pain under the surgeon's knife, and in the throes of a painful labor, which can raise up from the deep insensibility of the last stage of fever a dying patient—and which can do far more than all this, viz., by its vital and healing efficacy the

frightful suffering arising from an attack of the gout in the peritoneal membrane of the abdomen, for which, I was told, that fourteen of the most eminent physicians and surgeons had failed to suggest any means of relief. May we not assert then that through the agency of this force God has enabled man to wield a power almost divine?

We may safely aver that, notwithstanding all the obstructive opposition offered to Hypnotism, no train of facts, properly catenated, and logically generalized, can legitimately lead to conclusions more important or more philosophical.

The highest grade of the force to which we affix the name or title of Hypnotism is the magnetic force that resides in the magnet man. Magnetism being the great trunk force of nature, or Sir Isaac Newton's force of Universal Gravitation, embracing centripetal and centrifugal forces, or the antagonisms of attraction and repulsion; we may assume as a general proposition that all the forces in nature being reducible to these two antagonistic powers are in fact but emanations in various series of modifications from the great primal force. We attribute then all the forms and shapes in nature to the numerous series of gradations of forces, which it has pleased the Almighty Planner of the Universe to create as his agents, and by which His Will is manifested.

If we be capable of refe . . . eve

little, on what is known of the laws of magnetism we may feel assured that no denizen of our earth, which is acknowledged to be a magnet, can escape from the influence of the laws of magnetism.

Atheism and Hypnotism are quite incompatible, and I propose to show that without the facts of Hypnotism it would be impossible to sustain the doctrine of the existence of a Deity. Matter is essentially inert or passive. The brain is matter and cannot possibly act without force urging it to act; for like all other matter, when denuded of magnetic or vital force it is dead and unable of itself to move, much less to think. The advocates of the materialistic doctrine of the nervous system, must therefore ultimately abandon their dogma, that brain matter is the basis of the thinking power of man.

If the power exists, the brain thinks in virtue of that power. The process of life is renewed at each inspiration and the man acquires continually new force, which is propagated to the brain, and this constitutes the power superadded to that organ. How is this power proved? By the fact that the brain is enabled to think, and that thinking, it is enabled to will. Man is a magnet, made up of many magnets; and not only can all this be demonstrated, but we are led to know that we are each of us surrounded by a magnetic

sphere of force. This last fact is perhaps the most important of all.

These considerations lead to reflections on the harmonies of nature, and prove to us that Hypnotism, whatever certain members of the scientific world may have been pleased to think of it, is a science, not only well worthy of our most assiduous study, but that it explains phenomena which have puzzled the greatest thinkers of the world. We have gone over the ground which has led us to the conclusion that is adopted on the faith of the correctness of our theory of the infinite gradations of force that all force is not only conservative, but creative, that is to say that a part of the Almighty Will accompanies every manifestation of force.

We have seen that all matter is arranged in series; that it is subject to forces; and that these are as completely subject to the law of series as the inert or passive matter they are destined to control. They do not only control it, but in the higher conditions of organization they are called upon to control more than the arrangements of form they assist in fashioning. What is man's will? How is it often perverted? We may be told man's will is not a force. We contend that it is not only a force but a mechanical motive power.

What is the meaning of perfect health? We are told there is no such state of existence, because we can never live in a Garden of Eden. Perfect health implies

the normal performance of the functions of the whole body. But it must be remembered that we live in a state of society in which we can not accustom ourselves to the habit of self-control. We must be assured that without self-control we should be ill, even in that delightful garden in which our first parents wandered with so much happiness. How did they manage to lose the privilege of self-control? Precisely as we daily manage to swerve from the paths which lead to perfect health. If we were asked to define what we mean by the words we use, we should reply, a sound mind in a healthy body. We are proceeding to take the calibre of our own meaning. It embraces a large area. Our readers will be surprised at our introduction into this work of the idea of religion and piety. We cannot help it. Without both of these considerations we cannot hope to attain perfect health.

We now demur to the doctrine that we are amenable to our own evil propensities, and are at the same time justified in expecting to obtain the advantage of good health. To many this may be very tedious; but our work is on a set of diseases which defy the resources of the medical art, and we must boldly grapple with all the causes productive of them. At the bottom of the whole lies the absence of the habit of self-control. That is the great evil of social life. That is the social evil. We may seek

far and wide for the causes of misery and its attendant poverty and we shall invariably find that want of self control can be traced at the root of all their causes.

We are sufficiently aware of the difficulties which lie in the way of those who try to make the world wiser than it is. We are not ourselves so good as we should be. We are so much given to follies that when we reflect upon them we feel quite ashamed of ourselves. But, we argue, is there anyone amongst us who could not honestly say the same of himself? There are very few of us so perfect as we should like to be. This, however, is no reason why we should not examine into the causes of our follies. Having arrived at the origin of the evil, we have only to wade through the shallow waters of repentance, and we are again washed clean. Do we hold the doctrine that being clean we have the right to plunge again into the foul waters of sin? We are far from advocating so very wide an idea. We know that no man can return to bad habits without degradation. We know that degradation implies a dereliction from right principle. Where is the eve of the day of regeneration? Certainly not in the relapse into the follies and errors of our former vices. We are not aware of our own proneness to slide into the causes which deteriorate our mental as well as our bodily condition. *

We feel that we should like to become

wise in the knowledge of curing the evils which beset us, but we have not the courage in order to probe ourselves to obviate the causes of those evils. If we ask our gouty friend to reflect on his past life the chances are that he will jump down our throats for that which he considers as our impertinence. How few are the men who acquire gouty habits who do not lose the power of calm reasoning. They are notoriously an irritable race. Their irritability often leads them to conclude that everyone is wrong except themselves. No matter if you can bring abundance of evidence to prove the insanity of their conduct it is of no avail. You are wrong not because you are really so, but because you have told the truth, which is disagreeable to a man who is wilfully blind. They have a pigheaded desire to continue in a course of ignorance and folly. We have now no alternative but to show the strong grounds on which we rely for public confidence, and to denounce in unqualified terms the stupid obstinacy of those opposed to us. We are sorry not to be able to find excuses for those who have been led on to their own destruction by their own morbid folly, by their own overweening conceit, or by their pernicious habits of intrigue. Time hastens on but these men appear to believe they have power to crush the events which time pours forth. We are sorry for them, and sorry moreover for the destiny which urges us to



Miss Bessie Lyman in less than three minutes
after treatment.

the higher mission we have chosen. We cannot compromise. We have but to comply with the inevitable mandates of our fate. Truth requires of us the severest sense of duty, and that sense of duty is quite imperative.

But the misfortune is that the besetting sin of vanity is so overwhelming that they will not consent to go to school again. Often have the great celebrities of the day replied, when urged to look into facts relating to the highest studies that can occupy the attention of men, "Do you intend to force us to go to school again?" This is one of the great stumbling blocks in the way of progress towards knowledge. Men glory in their vanity, instead of being humble philosophers. One might almost say the whole College of Physicians is tinctured with the silly sin of a love of self-glorification.

Numerous are the occasions on which men fly from the point when pressed to give a reason for their desire to obstruct the increase of knowledge. Our office is that of teacher, that of promulgator of truth; and we cannot condescend to care for the opinions of cliques. Time will settle them. For the most part they are wanting in moral courage, and when they read the steady and cogent arguments advanced against their pet notions there is a great probability they will change their cowardice for the safe valour which delights in associating with the

majority. At all events, fear does not become us. We proceed towards our goal, fearless of all consequences. Those who have cautiously abstained from meddling with hypnotism, in the hope that the public will pardon them, are much mistaken. They will get their share of blame. What their position? The world is advancing in knowledge. It walks on, with giant strides, on all subjects connected with physical science. The civil engineer is the leading man of the time. He studies all that can possibly relate to the pursuits in which he is engaged. He tabooos no branch of new science. He is ready to listen to facts, come whence they will. Even the old-fashioned clergyman thinks it time to walk into the fields of physical science, and cult here and there a bunch of sweet-smelling knowledge, to heighten the aroma of his odor of sanctity. But the medical man, call him by the title best suited to gratify his empty vanity, and never was there a time when this frivolous weakness was so rife, the medical man must turn up his nose at Hypnotism.

They would not for the world be questioned on Hypnotism. Their views on the subject are vague. They have no idea of being edified by the few who have looked into the matter; they think the best way is to pronounce a decided judgment against it. "First there is really very little in it." "The effects are so uncertain." Then,

"Whatever there may be in it, it is so mixed up with immoral tendencies" that their advice is not to look into the matter at all. Then, it has ruined the reputation of every one who has taken it up, and deservedly so, for it absorbs the whole attention from practical pursuits. These, and other equally veracious statements are hazarded by those whose profound ignorance seeks a refuge in the generalities of base detraction or more cowardly slander.

Hypnotism needs no defense from such men. It is on its last legs when such men favor it with their notice. It is not necessary to have recourse to their assistance to enable the world to emerge from ignorance. Our object is not to bewilder, but to state with calmness the vast importance of a science which has been shamefully, and one might say wickedly, opposed by the narrow bigotry of professional cliques.

We are not one of those who cry out at being selected for a noble mission. It is felt that we cannot but be distinguished for a love of truth. Independent of the history of an atrocious conspiracy to promote our ruin, we are clear that time must develop the conviction in the minds of the public that the work we are now producing will carry its weight. We are engaged in proving that the history of the human mind, the progress of knowledge of religion, the efforts of science, all combine to elucidate the truth of the propositions we have

undertaken to lay before the world. We may not be able to go so far as we would wish, but we can, at all events, make it clear that man is surrounded by influences which at once keep him in life, and are the sources of all his mental, moral and religious phenomena. If we can show that all these are linked with Hypnotism, we need be under no apprehension but what we will be able to enlighten mankind.

When we made up our mind to put forth our views we were sure of one thing, that of an earnest desire freely to investigate the truth, and having found it, not to be alarmed at any of the consequences which might attend upon its publication. Truth is arrived at by a severe examination of facts. Facts are here stated boldly. If they can be impugned, let those who have the capacity as well as the courage to deny their existence, come forward and confront our statements. We know it is easy to deny, but we are ready to prove, and prove our veracity. This is not an easy task. In the present state of our knowledge, one of the most difficult questions to answer is: What is force? It is as difficult to define the word force as the word soul. If you define the one you accomplish the definition of the other. In its widest acceptance we should say the idea includes all motive power. We know when we think of matter it is only inert or passive substance. Force, on the contrary, is not substance. It may be brute

or sensitive or intelligent. The terms are not only strictly applicable, but are often applied by us to indicate the nature of the force we desire to distinguish. In its simplest acceptation we should say that force is the unseen agent in the production of change. If it be true that matter be quite inert, then it must follow that no change can be produced without the interference of force. But force is attractive or repulsive. It attracts particles, or masses of passive matter towards each other, or it repels these passive substances from each other. We must imagine that before force acted upon them they were static or stationary. But, in fact, no matter can be quite in a static condition. God, having said: ‘ Let there be light, there was light,’ and upon that instant the great trunk force of gravitation with its centripetal and centrifugal powers were ushered into existence, to rule the passive inert matter of the universe. Centripetal forces mean forces which attract to the centre of a spherical magnet; and centrifugal forces mean those which repel from the centre of that magnet. They are then magnetic forces. But all magnetic forces permeate the magnets in which they are destined to take up their abode. They permeate every particle of the magnets, and not only this, but they shed their influences spherally around those magnets, forming in the language of the men of science a magnetic aura or sphere of

force around them. We, human beings, as well as all animals, vegetables and minerals, within the magnetic sphere of this magnetic earth, must necessarily partake of the magnetic influences emanating from the grand trunk force of Universal Gravitation. We must inevitably be subject to all conditions of our residence on this earth. If all under the operation of magnetic influences or laws, become magnets, it is very difficult to conceive how we can escape from the powers of those forces which permeate us and make us really and truly magnets.

We say Hypnotism is quite true and it is fraught with benefits and blessings from mankind beyond most other truths; that it is leading us on to the highest inquiries which can occupy the human mind. If the investigators into the truth of Hypnotism have hitherto suffered dire obloquy, slander from the inner nests of certain cliques to which they belong, for their ignorance we are sorry, and pray that God may forgive them, for they know not what they do.

We know as mesmerists, that the force of our will can compel the organs of the brain to yield to its influences. We do not say that the organ acts. It suffers. We may figuratively say it acts, as we say a muscle acts, or a rope acts in tightening a sail or in trying a spar; but we know very well the brain, muscle and rope are obedient to con-

trol. Our language being figurative we must admit we do not mean what we say.

We proceed to inquire how far we are warranted in the strict use of terms? If we do not acquire the habit of saying what we mean we slide into a life of hypocrisy. Are there any excuses for such a life? Can we say that it is necessary? Can we plead that we are not satisfied with too severe a habit of definition? Is truth so very irksome that we will not have it at the price we are bound to pay for it? None of these excuses will serve us. We profess to a phylosophie love of truth. We are not to swerve from that profession. We have then no choice left. We must go on with our consequences, whithersoever they may lead us.

Thinking correctly involves doubts; doubts are perplexing. They must be satisfied before we proceed. Nevertheless, though they correct our rapid progress they are the forerunners of truth. For he who does not doubt cannot feel satisfied that he is not mistaken. It is after doubting that we become sure that doubts serve as the landmarks of truth. Few, then, can be said to be thoroughly religious, in the philosophical sense, who have not doubted at some period of their lives. But this is more a question of theology than of physics. We hold that all theology is based on physics, as we hold all the psychology is based on Hypnotism. He who writes on pyschology makes a sorry hash of his book in these

days of facts if he be ignorant of Hypnotism. All the old basis of metaphysics have been blown to the winds, and he who would make himself master of the science of the mind must first become familiar with the science of Hypnotism, and then with all that has emanated from it. Hypnotism is, in fact, a corollary to Electricity and Magnetism. Our science is thus made out to be relative in gradations to all the various natural sciences. No part of the Cosmos is free from its influences, and man would be at a loss to point out his relations with the Great Being who created him, if he could not refer the relations of his own life, of his own mind, of his own soul, to the great trunk force which constitutes the governing principle of the Almighty's rule, both in moral and physical government of his kingdoms.

Forces that impel men to act as they do, then, is our present topic. These have existed long before the Bible was written. These are the forces alluded to in that volume of deep knowledge, as actuating the conduct of men, but not in the very language we now make use of, for the simple reason that we live in more advanced times. We do not talk of the devil because we are better aware of the nature of the spiritual intercourse between the world of spirits and the world of flesh obedient to magnetic laws. There are few of us who would not be startled to be told that the



Miss Bessie Lyman five months after treatment.

devil was at our elbow, prompting our thoughts and controlling our actions. If we clothe the same fact, for it is a fact, in the words of science it loses all its alarming effects. Suppose we say that man is a magnet, that his habits have led him to neglect his power of self-control; that the laws which regulate his conduct result from the agency of spiritual forces, forming part of the divine government of the universe. This, though humbling enough to our pride, is not so disagreeable as to feel that we are subject to the suggestions of the gentleman in black— that spirit of evil whom folks call the devil. What better example do we require, that weak mortals as we are, we are apt to be led away by empty words? Thoughts are things. Things are facts. Words are but their shadows. Let us ask how it happens that we of the two prefer the shadow to the substance. We may, however, venture to assert that if common sense can influence numbers of minds, the time is not far distant when the arguments of the cogent advocates of free thought and exalted truth must prevail over those who constantly fail in their experiments, in their blundering contrivances, and in their efforts at bad reasoning.

It is clear that the time has not yet arrived, for it is necessary to carry on this sad battle against the enemies of truth. Personal Magnetism as one of the phases of Hypnotism, peculiarly adapted to practical

use in giving added power in every day business and social life as well as to the enlightening and uplifting of the human race is more fully considered in our special (10 cent) pamphlet entitled "Personal Magnetism," and in our larger \$2.00 book "How to Win by the Aid of Personal Magnetism and Hypnotism." Health and disease are parts of the science of Hypnotism, and without a knowledge of this science no physician can clearly understand the elements of that physiological knowledge, which is supposed to guide him in the distinction and treatment of disease.

It is simply absurd to believe that any accession to the store of scientific knowledge can injure the interests of medical practitioners. This is the sordid consideration at the bottom of all objections to Hypnotism. It matters so little who are the successful practitioners so that disease is cured. But it is a very serious consideration how far the motives of what ought to be a high moral and learned profession are to be scanned and found to be debased by the lowest and most profligate love of gold. There is no doubt that the conspiracies against private character and the wretched subornations of perjury are a disgrace to a civilized age. Still we cannot yield to those motives which we assert to be emanations from evil spiritual forces. We feel for them the pity arising from a conviction that we have reasoned correctly on many

physical facts, which it has pleased God to make us the instrument to discover and to lay before the world. If these lead to a more just appreciation of the motives of human conduct, and consequently and necessarily to a more solid recognition of the noble law, developed in the First Epistle of St. Paul to the Corinthians, chap. xiii, it will be clear that all our sacrifices in the cause of Hypnotism will be thought not of the slightest consequence.

When we regard man as a crystallic magnet, or as a magnetic crystal, we have a regard to the series of crystals from the simplest form to the most complicated aggregation constituting the magnet Man. Man is a far more delicately sensibl magnet than a crystal of flint, the rock crystal, and yet the force residing in this substance, and constantly emanating from it is capable of being tested.

Now it must follow that if man be a magnet he must necessarily originate currents of magneto electricity. If he does originate these currents what is their normal course? They must have a normal direction, and when their polarities are reversed they must have an inverse direction. This need not be questioned. But whether ignorance chooses or not to question it, there can be no doubt of the truth of the fact. The question, such as—how do you prove it?—may be asked. But we need not stop to reply to such obvious frivolities.

Folks must be ignorant indeed of the researches which have determined the facts of reversals of polarity, when they indulge in such questions. Suffice it to say that proofs have hundreds, not to speak of thousands of times, been afforded of our experiments.

Man is a magnet. This is our theme. He has, like all other magnets, poles and equators. But, being a magnetic machine of very complex structure, his magnetic apparatus is divided into many parts. The brain is the chief magnet, and the trunk and extremities are separate magnets, having intimate relations with the chief source of Hypnotism.

Knowing that man is a magnet we cannot doubt that electric currents exist in the human body. When the whole voluntary muscular system is influenced by the normal downward magneto-electric current of Hypnotism, a delightful state of refreshed sensation follows. It is, in fact, a healthy, general tone of the system. It rigidly supervenes; it refreshes amazingly, as sound sleep gives new energy and strength to the weary traveler or to the hard-tasked laborer, so this magnetic muscular rigidly conquers the weariness of debility, and restores health to even the most diseased subject.

The means to obtain sleep, and its consequent tone, then, must consist in those arts, which have a tendency to effect our

object. It is well-known that sleep may be induced in some persons in a very short time, by passes slowly made with the slightly curved open hands of another person at the distance of from half an inch to an inch from the crown of the head downwards, along the face and chest to the pit of the stomach. This may be done either with each hand alternately, with both hands employed together at the same time or with one hand singly. So very susceptible have some subjects been found that I have repeatedly seen persons who have thus been put to sleep by one pass. There is, perhaps, no end to the varieties in the degrees of susceptibility in different individuals to the influence of these magnetic manipulations, known as passes. For the purpose of illustration, the very susceptible cases are undoubtedly the most striking. With those not susceptible, the patience of the mesmeriser may be sorely tried. But where to the sufferer the importance of the cure is vital, no effort should be spared to accomplish the end in view. Though I am certainly an advocate for the deep mesmeric sleep in the treatment of all very serious and grave fevers, especially in acute rheumatism, in searlatina, and do not believe that cancer can be cured without the deep sleep accompanied by rigidity, the result of many cases makes it sufficiently obvious that sleep is not necessary in order to effect a cure by mesmeric agency,

as far as we hitherto know, a great deal would appear to depend upon the relation between the force of the hypnotizer, and the peculiar aptitude of the patient to receive the impression of that force. In cases of rheumatic pains in various parts of the body, I have removed the suffering in ten minutes and I have on many occasions chased away pain of a severe character by a single stroke of the hand. The train of events, in the case of a person susceptible of being influenced by the ordinary mesmeric passes is, first somnolence, shortly afterwards a gentle sleep, becoming deeper as the passes proceed, becoming more placid according to the temperament of the patient, and often modified or much influenced by the benevolent or attractive character of the hypnotist. Some sensitive patients in this stage become sleepwalkers, or somnambules. Some become clairvoyant, and furnish deeply interesting subjects for the study of the philosophy of mind, for now the varieties of phenomena, more or less associated with the magnetic properties of the preponderating phrenological organs of the brain develop themselves very curiously. In some the trains of symptoms indicating errors in bodily health are marvellously exposed to our knowledge. By acting upon the obvious suggestions afforded by these indications, many patients have been strikingly benefited.

But where no mental phenomena are

manifested, and where the changes, upon repeated or long-continued mesmeric passes, pursue their normal course uninterrupted, the stages are few. Deep sleep succeeds somnambulism, and a tetanic rigidity succeeds the deep sleep. This is the best course for the health-restoring agency of Hypnotism to pursue. Perhaps none of the diseases that have not wholly disorganized or destroyed important structures is able to resist the influence of repetitions of the powerfully toning force. It appears to re-establish the original order of Nature; and obliges parts which have not been too much altered in structure, to resume their healthy forms and relations. It normalizes abnormalized organs. It replaces disease by health. This language is very deliberately, very earnestly used, from a thorough conviction of its truth, and is not in the least too strong, considering the facts on which I rely.

Force is an attractive agency. It is a magnetic force. Will any venture to deny this proposition? We really do not know what our sciolist might venture to deny. Our next question is, will the muscle obey the stimulus of the will of other persons? This is a point that may admit of a question by those who have never witnessed the facts relating to the force of the human will. Hundreds of persons have witnessed all the phenomena of the human will operating upon sensitive male and female subjects.

Many a time have I made persons travel considerable distances, when to do so by the silent force of my will.

The facts being established, all cavil is absurd. The inference from them will lead us to the conclusion that sleep and wakefulness may be produced by two opposite magnetic forces, that these forces may be set in operation by the human will, which thus becomes a motive power; and that if this power be exerted to produce sleep, it is an attractive force, and if to produce wakefulness, it must be a repulsive agency. The human will can and does exert these opposite forces. If certain phrenological organs are called into operation, during the direction of the will, it becomes an attractive force; but if certain other organs come into play, the influence is repulsive. There is a law regulating the attractive and repulsive organs of the human brain. This law is as invariable as any other magnetic law, and is the cause of our being agreeable or repugnant to our neighbors in our intercourse in society. Many are the occasions in which every person must have experienced, without being able to assign any reason for the fact, the abhorrence they have entertained for particular individuals; and, on the other hand, the readiness with which they have been glad to accost an interesting stranger. Superficial thinkers believe themselves warranted to refuse attention to this fact. They are to be allowed



Case No. 308. Before treatment, Raymond Jettries, age 17, crippled almost from birth, had a fever when eight months old which drew his limbs into the condition in which you see them. The cut gives a very poor idea of what was his real condition. It was only by seeing him walk that one could realize his misfortune, he had a crawling, creeping motion.

to flatter themselves they are far wiser than their neighbors, and respected accordingly.

Time is required to mature a healthy growth of opinion; and there is no doubt that, in time, the views I advocate will fully supersede the present artificial conclusions of the men of science. It is not requisite that men should yield their stubborn convictions in a day, but when they have well digested the new facts introduced by numbers of investigators they will find that they must expand their systems of knowledge. We are about to enter upon a new era in science. Those who are not ready to believe in the facts which have been witnessed by numerous persons of more than average intellect, will find themselves compelled to account for phenomena they do not comprehend. Time passes with great rapidity, and events succeed each other in such manifold ways, that we have little idea of the importance with which we are surrounded when we survey the absurdities, as we may consider them, which are daily pressed upon our notice.

We are upon the eve of new prodigies; we know not what extraordinary scenes may succeed to those we have already witnessed. Many are the sceptics of to-day, who will be the believers of to-morrow. Hence we may conclude, that amidst the ever changing aspects of science, our present idols may yield to a race of still more daring seiolists. Such considerations

are worth reflection; and few men will say that we are not bound to make amends for the vituperation we have lavished on the real lovers of truth.

Time hastens on, and we feel that we should be wanting to our dignity if we permitted ourselves to waver in the course we have for years pursued. Hypnotism was assailed for the imposture and improbability of its pretensions. Nothing daunted by the assaults of its enemies, we continued to study its phenomena, and we found ourselves amply rewarded in the continued development of new and marvellous facts that were afforded us in the course of our researches. No man can question Nature without receiving such reward. But many mistrust their own powers of observation. Some imagine themselves incompetent to believe the evidence of their own senses; while others are downright scoffers. Some think it creditable to laugh at all philosophy which does not emanate from the brains of their own patrons. Others expunge from their own memory the vestiges of all that can militate against the preconceived resolution to deny the most palpable truths. We are not believers in impossibilities. It is sufficient to indicate the course of our opponents, which has been characterized by a folly, and by a stupid want of faith in the evidences of their own senses, discreditable even to the lower agricultural boors. There are no terms too contemptuous for the deg-

redation to which many of the opponents of Hypnotism have subjected themselves. No man likes to be thought of as a fool, and yet many act as if they really were no better. No man likes to be considered as a poltroon, and yet his want of courage to tell the truth he is fully aware of, is the most egregious cowardice. The dilemma to which many reduce themselves is so awkward, that they yield to absurdities, rather than acknowledge a respect for truths they cannot gainsay. We do not fight against weak minds. We do not wonder at the stupidity of idiots. We are the champions of truth against sciolists and men of genius, who pretend to have a knowledge of which they deem themselves proud. Rather than succumb to the truth, the men we select as our adversaries would throw vaunted science into the sea.

Can we imagine a pursuit more captivating than an inquiry into the phenomena of a science that takes so extensive a range, and which involves such exquisite considerations? Hypnotism has always been true. Dimly known for thousands of years, in barbarous and semi-barbarous countries, known as to some of its high results to many of the great nations of antiquity, though the knowledge was confined to the chosen few, it is only beginning to be seen in its various aspects and ramifications, and to assume the character of a science, a science of the deepest interest and import-

ance, inasmuch as the phenomena of life transcend those of all inanimate matter, and the faculties of the brain—the mind—are the highest objects in the universe that man can study; and inasmuch as its power over the whole brain and universe is immense, and therefore capable of application to prevent and to remove suffering, and to cure disease, far beyond the means hitherto possessed by the art of medicine.

Hypnotism is true. In the whole domain of human acquirements, no art or science rests upon experiments more numerous, more positive, or more easily ascertained. All this either is or is not the truth. If it be the truth, then in what a predicament are those who, without due examination—it need not be said, but it may be affirmed, without any examination at all—have set their faces against the truth.

HYPNOTISM AND THE INSANE.

I have had many opportunities of seeing the good effects of Hypnotism, even where the object has been only to study the phenomena. It daily happens that persons hypnotized for that purpose astonish and delight the operator by telling him that since hypnotism was used they have got rid of some obstinate complaint; or that their general health and spirits are strikingly improved.

If it is said that these effects are due to the imagination alone, I answer that if so, they are not on that account unreal or imaginary; that it is then our duty to study the power of the imagination, and use it as a most powerful agent for good; that at all events hypnotism in that case has a very great action on the imagination, and is probably the best means of acting on it. But in many cases the imagination does not act because it is not appealed to. Both subject and hypnotist are often taken by surprise when they find that some distressing complaint, perhaps regarded as hopeless; but which neither of them had thought of curing, has been as if by magic relieved or cured.

I would particularly direct the attention of physicians to the value of Hypnotism in reference to insanity, not only as regards treatment, but also for another reason.

There is no doubt that many persons who are subject to attacks of insanity, as in the case of other diseases of the nervous system, are very sensitive and susceptible to mesmeric or odyllic influence. Hence we are prepared to find, as has been recorded in many instances, that mesmeric treatment is sometimes effectual in insanity where all other means have failed.

The treatment, and above all the moral management of the insane, has of late been greatly improved: and for the greater part

of this improvement we are indebted to phrenology.

But I am now convinced that the treatment of the insane will not be so complete or so efficient as it may become 'till Hypnotism is regularly introduced into the practice of every asylum. Indeed, there can be no doubt that the control exercised by the aid of the voice and eye on many of the insane by an experienced physician depends mainly on their being in the impressible state so often mentioned, in which suggestions and command act like magic on the patient. If this was generally known and systematically attended to, much good might be effected. And where the patient is susceptible or impressible and there is good reason to hope that direct mesmerization may produce the best results, Hypnotism is not less powerful on the insane than on the sane; nay, it is more so; probably because, in many cases, the essence of insanity is some disturbance of the natural distribution of odyle in the system. The effect of the moon, whose rays are strongly charged with positive odyle, on the insane corroborates this view. There is however another reason why the physician ought to study Hypnotism in its relations to insanity. It is this: many insane persons appear, when we study the symptoms as they are described by writers on the subject, to be, in fact, only in a peculiar mesmeric state. I mean that they have a consciousness

distinct from their ordinary consciousness, just as happens in the mesmeric sleep. Let us suppose a patient to fall, spontaneously, into a continued mesmeric sleep, in which, while his eyes are opened, he has no recollection, or only an imperfect recollection of his ordinary state. He is perhaps lucid and lives in a world of his own entirely consistent with itself, but absolutely incomprehensible to all around. His perceptions are to him, and indeed absolutely, real; but to others they appear mere dreams. He sees absent or dead friends; nay, he holds long conversations with them; he sees objects, which really exist, but at a distance. He is partially or wholly dead to the objects which surround him, and is absorbed and perhaps supremely happy in the contemplation of the persons, places and things seen by this lucid vision.

But it may be asked, is that man insane? I answer, in one sense yes, for he is unfit, so long as he continues in that state, for intercourse with the world. But in another sense I say no; for his mental powers are unimpaired, and he is only in a very vivid dream, so to speak, but a dream of realities visible and audible to him by reason of exalted odylic sensitiveness.

I observe in the accounts of the insane, the delusion of seeing and conversing with absent persons, or with spirits, given as an infallible sign, where it occurs, of insanity. It may be so in some cases; but it is

self-evident, that, as it may depend merely on spontaneous extasies, more permanent than usual, while the mind is entirely unimpaired, just as happens in artificial mesmeric extasies, some cases, treated as insanity may have been of this latter kind.

It is therefore much to be desired that physicians should learn the character of every stage of hypnotism.

I would say therefore, and especially to medical men, use Hypnotism, were it only to become acquainted with it, and in the course of your experiments you will be sure to find some one unexpectedly benefited by it. You will then use it for the cure of disease, and although we cannot hope to enjoy its full benefits until it has been fully studied, still so safe and so powerful a remedy should be employed, especially when the usual means have failed. The more it is used the better shall we become acquainted with it, and the more effectually shall we be able to employ it.

HYPNOTISM IN SURGERY.

I now come to another matter, namely, the applications which may be made of the facts hitherto noticed. And here I would again urge on your attention the study of a fact, or of a series of facts, to say that it is useless and nothing more than a curiosity of science. There is no such thing as mere curiosity of science; that is, there is nothing of which it can be said that it may not, at a



Raymond Jeffries during treatment.

moment's notice, become useful, either in reference to some other scientific matter or in its practical application to the purposes of ordinary life of the arts. I have already given many instances of this and one of these was the sudden application, to a most important practical purpose, the alleviation of pain, of a substance long regarded as a scientific curiosity of no value whatever, namely, chloroform. The same substance supplies us with the example of the application of a discovery of the improvement of the method of investigating another branch of science, which, in its turn, may bear rich fruits of practical utility, especially in reference to the cure of disease; and to the investigation again of another subject, the laws of the nervous system, or of the vital principle. Every one knows that many important points in physiology have been ascertained by experiments on living animals, the cruelty of which, in most minds, so far exceeded any possible benefit to be derived from them that they were only undertaken by a few of stronger nerves, and less sensitive to the sufferings of the dumb victims to science than most people are. Now by the use of chloroform all conceivable experiments on living animals may at once be divested of pain. The animals will not suffer, and if their lives are sacrificed it will be with less suffering than when they die to furnish our tables, or to supply the heartless with sport. No one need now recoil

from such experiments; they will be prosecuted with greater success because there will be no writhings, no struggles, no cries to interrupt or dismay the experimenter, whose mind, free from the reproach of his own conscience for cruelty, will be far better fitted to discern the truth. Such is the second, possibly in its consequences to mankind, the most important, application of chloroform. And more remain behind.

In like manner, if Hypnotism had never yet been applied to any useful purpose, this, so far from being a reason for neglecting it, would furnish the strongest reason why it should be more diligently studied, since it is only by a knowledge of all the properties which can be ascertained to belong to any agent, that we can hope to find useful applications of it. It was because the discoverer of chloroform confined their observations to its physical and chemical properties alone, or rather to some of these, and neglected to try its action on the system, when inhaled, that it continued so long useless.

But Hypnotism, in point of fact, already presents many useful applications. It has been, and daily is, used to produce insensibility to pain in surgical operations. It is used with very great success to relieve rheumatism and neuralgic pains. Many cases of severe neuralgia, but not all, yield to its use. It daily removes headaches and produces refreshing sleep in persons who

have long suffered from wakefulness. It relieves, nay with perseverance it often cures, many diseases of the nervous system, such as paralysis, hysteria, epilepsy, catalepsy, and chorea, or St. Vitus' dance. And all this, from its direct and powerful action on the nervous system, might be anticipated.

The effects of Hypnotism, however, are not confined to such cases. It acts on the general health, doubtless through the nervous system, in such a way as to produce very often the most marked improvement, and in many cases to cause, sooner or later, old and very annoying complaints to disappear. Nay, cases occur, in which one operation, especially if it induce the sleep, will be followed by a rapid and permanent cure. This, it is true, is the exception; but with patience and perseverance, even without ever producing the sleep, we may cure or relieve a large number of cases, provided they are not of that nature which precludes hope of amendment. An immense number of mesmeric cures have been recorded both by medical and non-medical operators, among them that of a well marked case of cancer by Dr. Elliottson; and making every allowance for imperfect observation and for the tendency to exaggerate the merit of any method of treatment, no doubt can reasonably be entertained that Hypnotism is a very powerful means of cure. The absurdity of the idea of an universal medicine, or

panacea, is obvious; but that is no reason for rejecting a method which, in many cases, will prove of essential service, and which is not manageable but safe; which, therefore, if it do no good, will at least, in good hands, do no harm. Hypnotism is of most paramount importance to the human race, as a curative agent, and should therefore, be understood by all, so far, at least, as to apply it successfully to the removal of pain and disease, especially should the medical profession be familiar with the science.

It will cost you only a trifling sum to take a private course at our institute and it will be worth hundreds of dollars to you and at the same time afford you the supreme pleasure of having the satisfaction of having saved many a life, when medicine would have undoubtedly failed.

To obtain a good practical knowledge of this science will require only about one month's time and as I am now permanently located in Chicago, I am ready to impart these instructions to all persons of good moral character, who may call at the institute with which I am connected.

The private course can be sent by mail or express to those who from lack of time find it impracticable to come to Chicago, or if persons at a distance will form a class sufficiently large to warrant the expense incurred I will visit them for a few days and give

personal instruction and practical demonstrations.

I make this proposal, because many ignorant pretenders have undertaken to travel and lecture upon this subject and even offer to teach this science, who have never received any instruction from me either verbal or written.

These impostors pretend to teach it, and that, too, for any price they can obtain from \$100 down to as low as even \$10 but the information given is dear at any price.

All the regular students to whom I have taught my instantaneous and original method have been honor bound under written obligations, and have seriously pledged themselves under penalty of the payment of \$500 not to teach my method to others and all such claiming to impart the same information are either frauds or dishonest traitors and unworthy of patronage.

In Hypnotism, more than anything else, the student should receive competent instruction from an operator of experience, as a limited knowledge of this science is often dangerous, and it is well known that premature students who had only a meager understanding (obtained from books or pretenders) of these wonderful forces, have injured the cause as well as their unfortunate victims. Hence the would-be Hypnotist realizes when too late the folly of his blindness.

BERNHEIM'S METHOD OF HYPNOTIZING.

"I proceed to hypnotize," says Bernheim, in the following manner.

"I begin by saying to the patient that I believe benefit is to be derived from the use of therapeutics, that it is possible to cure or relieve him by hypnotism; that there is nothing either hurtful or strange about it; that there is an *ordinary sleep* or torpor which can be induced in any one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary, I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied with any unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefitted by the means in question, he is no longer suspicious but gives himself up, then I say "look at me and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed." Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both

hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring, at the same time, to concentrate his attention upon the idea of sleep. I say "Your lids are closing, you cannot open them again. Your eyes feel heavy, so do your legs. You cannot feel anything. Your hands are motionless. You see nothing, you are going to sleep." This word often turns the balance. The eyes close and the patient sleeps or is at least influenced.

I use the word sleep, in order to obtain as far as possible over the patients, a suggestive influence which shall bring about sleep, or a state closely approaching it; for sleep properly so called, does not always occur. If the patients have no inclination to sleep and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes the benefit, may exist without sleep. (See farther on.)

If the patient does not shut his eyes or keep them shut I do not require them to be fixed on mine, or on my fingers, for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After keeping them fixed one or two minutes, I push the eyelids down or stretch them slowly over the eyes, gradually closing them more and more and so imitating the process of

natural sleep. Finally I keep them closed, repeating the suggestion. "Your lids are stuck together; you cannot open them. The need of sleep becomes greater and greater, you can no longer resist." I lower my voice gradually, repeating the command, "sleep" and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion, a type of sleep which I insinuate into the brain.

Passes or gazing at the eyes or fingers of the operator, are only useful in concentrating the attention. They are not absolutely essential.

As soon as they are able to pay attention and understand, children as a rule are very quickly and very easily hypnotized. It often suffices to close their eyes, to hold them shut a few minutes, to tell them to sleep, and then to state that they are asleep.

Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together and suggesting at the same time, the phenomena of sleep. Some of them fall rapidly into a more or less deep sleep."

Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time, commanding silence and



{ Raymond Jeffries fifteen minutes after treatment.

quiet, talking continuously, and repeating the same formulas: "You feel a sort of drowsiness, a torpor, your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming, etc." After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep.

These instructions are taken from "Suggestive Therapeutics," a treatise and theory on the nature and uses of hypnotism and considered authority on these subjects, and is peculiarly adapted for the use of physicians and others who desire to use hypnotism for the treatment of diseases. The book contains 420 large pages of closely printed matter and will be sent to any address upon receipt of \$3.50; postage or pre-paid express charges 25 cents extra. Our \$2.00 book, "How to WIN," contains Prof. Anderson's original method of hypnotizing, the one used so successfully by him for years and the same as usually employed by traveling operators.

It also gives suggestions for removing the hypnotic condition which is of vast importance as the greatest danger arises from ignorance on this point, in fact it may be truly said that the only real danger is in the inability of inexperienced operators to remove the influence.

HYPNOTISM; ITS ABUSE.

The sleeper is usually deaf to all but the voice of the mesmerist, or of the person *en rapport* with him. Does he hear what is said to that person by others? I have no doubt that in many cases he does; and that in this way he often becomes acquainted with matters intended to be kept secret from him. This should be carefully attended to in making experiments.

This, indeed, is the chief cause of all the unpleasant results which occasionally arise when persons who have no experience or knowledge of Hypnotism try, for amusement or out of curiosity, to produce mesmeric effects. They succeed better than they supposed possible, merely by imitating the gestures of some mesmerist whom they have seen operate, without, perhaps, having attended minutely either to his operations or to the cautions and directions he may have given. The subject operated on, probably a young person, or even a young lady, falls into a sleep and hears nothing that is addressed to her, perhaps by her father, mother, or other near relations. These persons become alarmed, never having before seen anything of the kind, and not being aware that this deafness is a common character of the sleep, and that the sleep is not only harmless, but beneficial. They ask the luckless operator with much



An abuse of Hypnotism. The above and three pictures following illustrate the abuse to which hypnotism is often carried.

agitation, perhaps with some anger, to relieve her, and while he hesitates and becomes infected with their fears, not knowing how to proceed, they seize her hands, and their own influence, unknown to them, crosses his, producing uneasiness, which appears in the countenance of the sufferer, and almost invariably out of all proportion more intensely pictured there than truly corresponds, by the patient's own subsequent statement, to the actual suffering. This again frightens them still more; they call on her, they weep, they rage against the mesmerist and overwhelm him with reproaches. At last, goaded almost to madness, he tries to undo the charm. He takes the patient's hands, perhaps while several other persons are in contact with her or acting on her, and by sympathy with him she becomes instantly and seriously worse. This continues for a time, varied only by every sort of useless and hurtful interference on the part of the bystanders. Not one of them perhaps knows what ought to be done, and the unhappy victim of ignorance and temerity falls into a fainting fit, and possibly into severe convulsions. I need not pursue the unpleasant picture further. I may suggest that it is only aggravated by the proceedings of the medical man finally summoned,

as is too often the case, he has, either dentally or acting on a firm resolution, made himself familiar with these

phenomena or the laws which regulate them. Then, when it is too late, he regrets that carelessness or prejudice have led him to neglect facts, often presented to his notice; then the parents discover that an able and estimable physician has been induced to commit a grievous error, namely to shut his eyes to some of the most wonderful and practically important phenomena. But there is an end of their scepticism, if they had any; possibly of the doctor's too. Yet even in such circumstances, where it has been quite evident that the slightest acquaintance with the matter would have enabled us to avoid all that suffering and danger, I have heard of physicians who drew no other moral from the occurrence than this: that **Hypnotism** was dangerous; and they then shut their eyes to it as resolutely and as closely as before.

True, **Hypnotism** is dangerous. But it is not the study of it, nor the knowledge of it, but ignorance of it, and the rash experiments of those who are ignorant of it that are dangerous. In the hands of qualified experimenters I have never seen one unpleasant accident. I have heard of several in the circumstances above sketched, and on the authority of both the operators and of their subjects. But I can go no further. For I have never yet seen a case in which the mesmeric sleep was produced in the proper way in which the sleeper did not declare not only that he sustained no injury,

but also that he always felt better, stronger, and more fit for work of any kind after the sleep than before it. And, in very many cases, the general health if in any way bad, has been improved or a complete cure effected by a course of Hypnotism.

Of course, I do not speak of exciting exhibitions of striking phenomena, of causing excessive laughter, or rousing violent passions or emotions. This is a kind of experiment of which I entirely disapprove, as I do likewise of all those in which strong and false impressions, especially of a disagreeable nature, are made in the mind; as when a man is made to believe he is ruined, or that he is a wild beast. Not that these are always hurtful, but that they may in very susceptible temperaments become so. Such experiments, especially in the form of exhibition, are not justifiable, and are at most permissible in private with a view to the ascertaining a fact necessary to complete our knowledge of the phenomena, and to enable us usefully to apply it.

Public exhibitions of the phenomena of Hypnotism are not, in my opinion, good things. I have already given some reasons against them, and I would here add that to employ these wonderful and beautiful facts merely to excite wonder and produce amusement, is a great abuse of our powers. Hypnotism is not a plaything. It is a serious, I would say a sacred thing, which ought to be studied with reverence, and not

degraded to minister to the idle curiosity of those who regard it merely as an exhibition to be forgotten the hour after it has been served to gratify our love of novelty, or to raise a laugh. In private alone can it be properly studied. No one in a public hall, save, perhaps, one or two close to the subject, can see the phenomena as they ought to be seen, or judge aright of their truth and of the beautiful evidence of that truth afforded by the countenance and manner of the sleeper.

There is nothing objectionable about Hypnotism when used by a person whose principles and morals are good, but there is always danger when the will and consciousness of a subject is suspended by one who wields this power for improper purposes. An operator of character will always have due regard for the welfare of all concerned, and Hypnotism is not put to perverted use more often than other sciences are in which the artful take unfair advantage of their too credulous victims.

But there are certain dangers touching morality to which Hypnotism is supposed to be peculiarly open, and respecting which allusion is often made in conversation. Much ignorance also exists on this point, and too, it is necessary to distinguish clearly as to what is intended by the charge. If it meant, that under the pretext of Hypnotizing, in case when its use is not requir-



Imagines he is fishing.

ed, parties can avail themselves of the occasion to commit an offense *contre les nonnes maures*, I am not careful to enter upon the objection. Men sometimes go to church from the most improper motives; men sometimes read the scriptures with no other view than that of finding food for ribaldry and unbelief; still, as has been often said, who would shut up our churches or burn our Bibles on that account? Again, we say the abuse of a thing proves nothing against its value. Parties, in sport or in thoughtlessness, throw themselves into the power of an unprincipled acquaintance, with them lies the fault, and they must take the consequences.

In mesmerism, as in everything else, certain precaution. and regulations are, of course, to be adopted; and in default of these precautions, why is science to be blamed for the neglect of its own rules? Who sends for a low pettifogging attorney to make his will, or conduct an important law-suit? Who deposits his money with a banker that offers ten per cent. interest with no visible capital at command? Who admits an unprincipled physician in his house? Only let similar safeguards be employed in mesmerism; and nothing need be feared. Not only should the mesmeriser be a person of character, of known and established principal, but even then it is the rule that the process should be conducted in the presence of a third party. All mesmerisers require an attention to this rule when it can be obtained Patients have it in their power to have any of their friends present when they like. Let this regulation be remembered and carried out; and

where is the objection? Not only is every needful security obtained by this course, but the "appearance, even of evil" is avoided; and the good work cannot be ill-spoken of, or misrepresented by the malicious neighbor or the candid friend.

Another objection is, that the sleeper is placed in an undesirable state of feeling in regard to the mesmeriser; that there is an attraction toward him, sometimes amounting to affection, or even love, and that this state of mind or feeling reduces the patient to an improper dependence on the will of another. That, in the mesmeric state, the sympathy between the mesmeriser and sleeper is powerful and extraordinary, we all know; it is one of the most curious phenomena. The sensibility that is then produced, is singular in the extreme. But the feeling is rather that which exists between two sisters than anything else; it is a feeling which has regard to happiness, and the state of moral being of all concerned.

The science should be diligently and carefully studied and investigated, with the firm conviction that, like all other natural truths, they must prove beneficial to mankind; and the more so, the better they are known. The danger, if danger there be, and I cannot, for my part, conceive the existence of a dangerous truth, lies, we may be assured, in ignorance, not knowledge. "A little knowledge" has been said to be "a dangerous thing" but why? because it is little. Make it more, and the danger diminishes; if we could make it perfect, no danger could possibly exist.

Experience has already sufficiently tested its usefulness, not only in surgical operations, but



Preparing for a bath in an imaginary stream.

in a long catalogue of diseases, etc., upon which protracted courses of medicine had no beneficial effects.

This I know to be true, yet it is necessary for everyone to see before they can believe. I am content that everyone shall enjoy that privilege, and should be very sorry to censure those who do not believe, or credit that which has not been made evident to their senses.

Everyone has a right to doubt, but they should not hastily condemn phenomena, or assert that they are not true, until they can positively and unequivocally prove the contrary.

With these remarks, I submit this work to the public, with a perfect conviction that its contents are true, and with hopes that before any portion of it is approved or condemned, that it be thoroughly and scientifically investigated.

The blessings that are possible from a proper use of this power cannot be estimated; but as it may also be abused, or from a want of proper knowledge upon the part of the subject or others, to be used so as to produce pain, disease, or an unhappy condition of the mind, it shows the necessity of understanding the true nature of the condition, and the power of subjects therein, or the results may be evil where good was intended; for it must be remembered, that if it be possible for the will to cure, it is also possible for it to create disease, and as no good ever results from entering the state unless the mind of the subject is properly directed, the necessity of a thorough knowledge of the true nature of the condition is more imperative.

I am aware that skeptics do not believe that they have such powers but their unbelief does not make it the less true; and I can assure them that they will never get satisfaction unless they experiment themselves, and throw aside all prejudice and investigate the matter, as they would any other science, purely for love of truth.

As all the phenomena are extraordinary in their nature, they must be seen to be believed. It is therefore impossible for any man to convince everyone, and although I have convinced thousands, there are still thousands who disbelieve, because they have not had the same opportunities and explanations. I have been hooted at, decried as a charlatan, a wizard, and an imposter yet day after day I have had the satisfaction of seeing these very wise opposers convinced of its truth, and obliged to ask for the very knowledge which at one time seemed so heartily despised by them. Such is the power of truth, which sooner or later must prevail.

I have been told by some persons that they had the utmost horror of the state, and utterly despised the science. And why? They could give no reason or even say in what particular it had offended their delicacy. They were simply prejudiced utterly ignorant of its nature and wilfully blind to its benefits, and opposed it because it was something they did not understand.

Every man has a right to doubt, and I yield everyone that privilege; but we have no right to anticipate and form prejudices before we have examined the matter ourselves.

I speak from experience, when I declare my

conviction, that those scientific gentlemen who have lately seen and admitted certain beautiful and wonderful phenomena, will also, if they only examine for themselves, with patience and perseverance, see and admit all the essential phenomena which have not yet been presented to them. The truth is, that although good cases of the higher phenomena are not exactly rare, it is not easy to find cases in which we are allowed to exhibit these, even to a small number of persons; and moreover, from the very nature of the facts, they cannot be exhibited to a large audience. The phenomena of suggestion, in the conscious state, admit, in good cases, of being shown in public.

In short, my object has been to draw the attention of scientific men to the existence of these remarkable phenomena; and, so far from regarding them as understood, or attaching any value to any attempts I have made to suggest explanations of them, my earnest desire is, that men of science should investigate Hypnotism, just as they would any other class of natural facts, feeling convinced that it is only in this way that they can ever be at all understood, and that if scientific men ignore their existence, and refuse to examine them, they will nevertheless continue to exist, and will be studied by others; for they cannot now be safely neglected.

Now that the old, mystical and often misused animal magnetism, has, under the

modern name of hypnotism, entered upon a more scientific stage, and that prominent scientific men in France, Italy, Germany and England, especially during the last decade have commenced to separate the wheat from the chaff of this important subject, no educated person should be ignorant of it, and above all, no physician should pass it by, on account of prejudice.

Hence I have decided to try and give an easily comprehensible account of the development and present status of hypnotism for the benefit of physicians as well as of lawyers and of the interested public.

Formerly it was supposed that only weak, sickly, nervous persons and especially hysterical women were susceptible to hypnotism. Later experiences have shown that almost anybody can be hypnotized. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize.

These suggested illusions can effect all the senses, and can be varied ad infinitum according to the will of the hypnotizer. By deception of sight, the room may be changed into a street, a garden, a cemetery, a lake; present persons may be made to change appearance; strangers to appear, objects to change form and color. On a blank piece of paper all possible figures can be made to appear to the imagination; the hypnotized can even be made to cast up



Hypnotized subjects laboring under the hallucination that they are musicians.

long accounts with the numbers that they imagine they see on the paper.

To the HEARING, the voices of unknown persons can be made to sound like those of friends; under complete silence sounds of birds and various animals can be produced, as can also voices that speak gently or loudly, that praise, insult or scold.

The SENSE OF TASTE can be so deceived that raw potatoes taste like delicious peaches that the sweet tastes sour; the sour sweet, even vomiting may be caused by merely declaring a draught of water, after it is in the stomach, to be an emetic.

The SENSE OF SMELL can be made to find the strongest odor in objects that have no smell at all, or to find the fragrance of roses in assafœtida, or abominable odors in a fragrant rose.

The SENSE OF TOUCH can be deceived and cheated in various ways. In the part of the body that is declared insensible, incisions can be made with sharp needles, burning irons of keen-edged knives, without being noticed. The pain from an imaginary wound also arouses other hallucinations—blood seems to run and the wound is carefully bandaged. On the night of Jan. 26th, 1893, I gave a demonstration of hypnotism before the faculty and clinic of the Hahnemann Medical College of this city, and while one of the subjects was under hypnotic control I passed a lady's hat pin completely through his tongue and allowed it to re-

main there for some time without the subject experiencing any unpleasantness whatever, thus proving that he could as easily undergo any surgical operation, no matter how painful or difficult with the same degree of equanimity.

Corresponding senses may receive dissimilar and opposite hallucinations. For instance, you say to the right ear; the weather is pleasant, the sun shines brightly; and to the other ear; it is raining and unpleasant weather. The right half of the face then smiles while the left looks sullen. To the right ear, rustic festival with merry young persons is described, but the left ear is told that an angry dog is barking. The same difference as before in the two halves of the face. The hypnotized person can be made to believe that everything looks red to the right eye. A piece of white paper will then appear red to the right eye, white to the left eye, and pink to both eyes. If one eye is made to see red and the other green or blue, a compound color will not appear to both eyes, but alternately red, green or blue.

We now arrive at some still more wonderful phenomena of hallucinations which the science of the present day has not been able to explain. Although an optical illusion seems to be fixed only in the brain of the one who sees it, and lacks all reality, all fixation, yet it seems as if the hallucinator possessed a certain power of

giving the image some kind of physical fixation in reality. The following facts, properly vouched for by scientists, yet incomprehensible, testify to this; Take a clean piece of white paper, which is alike on both sides, and so free from all marks that the underside cannot be distinguished from the upper. Put it before the hypnotized person and make him believe that he sees a portrait drawn on the paper, turn the paper and he will not see any picture on the other side, unless he is made to believe that he also sees an image there, which should not be done in this experiment. Always remember which side was first turned up, and however deceptive the paper may be turned, it will yet be found that he never mistakes the two sides, nor ever sees the picture on the wrong side nor fails to see it on the right one. Nor does he make the mistake of the picture; if the paper is turned upside down, he sees the picture standing on its head; if it is turned sideways the picture is lying horizontally. It is evidently that all changes of the position of the paper are done so that he cannot in any ordinary way notice it, either behind his back or while his eyes are blind-folded. He always places the picture according to the first suggestion.

It must be reserved for future science to solve this enigma; the science of today can only acknowledge its want of power in this respect.

TO PHYSICIANS.

Every physician of large practice has one or more patients whose malady he considers chronic or incurable: but do not despair doctor,—we have been successfully treating such cases for years and will gladly assist you in all such cases; or better still, let us familiarize you with our methods and you will find it possible to either relieve or cure this class; thus not only giving you a splendid reputation for ability to cure when all others fail, but confer a blessing on suffering humanity as well.

The greatest care has to be taken in treating such cases, and a considerable knowledge of the art of Hypnotizing should be obtained before venturing to utilize it in this class of affections.

Hypnotism is of such a nature that many do not believe in it at all, and others, for whom the facts are too strong to be utterly denied, require the definite exposition of a theory by which to explain them. This is all very well; we all want to know how a thing can happen before really believing that it has happened, and therefore it would be well could we with any certainty explain how the facts recognized as happening during Hypnotic sleep are or could be produced. It must be admitted that at present we labor under a great drawback with regard to Hypnotism.

SUCCESS OR NO PAY.

We occasionally receive communications from persons living at a distance, desirous of securing our services on what is known as the "Success or no Pay" plan. These people are of different degrees of responsibility, and are actuated by different motives. They may be classed as follows: No. 1, is an honest, fair dealing gentleman, who is rather sceptical, but who can and will pay when the time comes, without excuse or delay. No. 2, while honest in his intentions, has not the means to pay at present, but thinks he will be able to do so by the time specified, and adopts this plan to get credit. No. 3 is what an American would term a "Dead Beat"—one who never intends to pay. Now, did we adopt the "Success or no Pay" plan, the result would be something like this. No. 1 would pay promptly. No. 2 would find that he had made a miscalculation, and failing to send the money, would write a long letter of excuses, promising to "make it all right" soon, and that would be the last we would hear of him. No. 3, as a matter of course, we would never hear from at all. Consequently, we would have to over-charge No. 1, to make good our losses on the other two. For several reasons we decline to do business in this way. The price charged is so extremely low, compared with the benefits received, that it is manifestly unfair to ex-

pect us to take any risks in the matter. On the other hand, if he "pays as he goes" he will be more apt to follow instructions and get the full benefit of the same. Because, having paid his money, even should he become discouraged, he will still persevere, and, consequently, come out all right; whereas, had he paid nothing, he would probably abandon the instructions in a day or two, and change from one thing to another, without adhering to one thing long enough to obtain results. For these reasons, and for the further reason that it is contrary to all established rules, we can do no business on the "Success or no Pay" plan. If in any case our methods are shown to have failed AFTER BEING ACCORDED A FAIR AND IMPARTIAL TRIAL, we bind ourselves to immediately REFUND PRICE, but our friends will please bear in mind that PAYMENT MUST IN EVERY CASE ACCOMPANY THE ORDER, OR no notice can be taken of it. To this rule we can make no exception. Did we let these accounts run, and book every name, address, date, etc., and then have to collect so many thousands afterwards, the labor incurred would seriously impede our business. To some it may appear discourteous to so strictly enforce this rule, but it must be remembered that if not adhered to in ALL cases, it cannot fairly be enforced in ANY—hence no distinctions are made. The National Institute is an old established institution, with a world-wide reputation, and is therefore entirely responsible. In concluding, we trust that no one will take offence at anything contained in the above. It is needless to say that none is intended. Our terms are fair and liberal, and every one must see the justice of our remarks: we therefore rely with confidence upon the good sense of the intelligent reader.

PRESS NOTICES.

For want of space we publish only one extract from a leading Chicago paper. We have received columns and pages of the most flattering notices from the press, for which we are truly grateful, and we may at some future time publish a book of testimonials from the pulpit, press and public.

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CURED BY HYPNOTISM.

HOW LITTLE BESSIE LYMAN REGAINED THE USE OF HER LIMBS.

"Bessie Lyman, the 14-year-old daughter of H. L. Lyman, proprietor of the Auditorium boarding stable at No. 374 Wabash Avenue, is a firm believer in Hypnotism as a curative agency. She suffered for several months from hysteria, caused by a nervous affection of the spine, which developed to paralysis of the arms and legs, and resulted in the limbs' assuming a rigid condition. She had no power of moving her arms except from the shoulder, the middle joint at the elbow being stiff and motionless. In this condition the girl was taken to Rush Medical College, and the doctors said there was no hope for her. Professor L. H. Anderson, who conducts a medical institute at No. 182 State Street, was seen by the parents of the girl. He operated upon her with the result that she has recovered the use of her limbs, and although she still suffers from her spine and is extremely nervous, there is hope that the cure may be complete and permanent. The parents of Bessie are both confident that she will be cured by Hypnotic means."—
Chicago Tribune, October 6, 1909.

OUR CLAIMS.

We claim that our NEW SYSTEM embodies the results of many years of study, experiment and observation. That it is just as important in directing one *how to reserve health* as to cure disease. That our NEW SYSTEM is entirely different from anything that has been given to the public from time immemorial.

We do *not* claim that every disease can be cured by the methods we advocate. We cannot cure consumption in its advanced stages, nor cancer, nor malignant growths, nor organic heart disease (and we have never heard of any drugs that will cure these). We cannot perform miracles—we cannot raise the dead. We do claim that diseases due to a profound change in the blood; diseases due to impaired nutrition; to local congestions; to displacements; can be cured.

We claim that Dyspepsia of all kinds, Indigestions, Biliousness, Constipation, Headache, Dysentery, Liver and Kidney troubles, Coughs, Bronchitis, Consumption in its first stages, Chronic Skin Diseases, Catarrhs, Emaciation, Palpitation of the Heart, General and Nervous Debility, Nerve Exhaustion, Softening of the Brain, Insanity, St. Vitus' Dance, Paralysis, Liquor, Tobacco, Cigarette, Opium and other bad habits, many cases of Epilepsy, all cases of Insomnia or Sleeplessness, Impotence, Chronic Rheumatism, Neuralgia and all the Chronic Pelvic diseases of women, and other diseases can be cured by our method. We can give the power of speech and hearing to those born deaf and dumb.

We claim that no drugs need be taken with our system. That the relief of pain, if present, is immediate, and that the improvement in strength, and flesh, and color is speedy.

Treatments given successfully at a dis-

OUR TERMS.

We never make our prices to correspond with the size of a patient's purse, but try to treat all alike, charging a reasonable price per treatment, or by the month, according to the time consumed and severity or stubbornness of the complaint. Some cases yield more readily than others—in fact, many are cured instantaneously—while other cases may prove extremely obstinate, owing to their long standing or complicated character.

Our aim is to give our patients the very best treatment obtainable and secure a cure in the shortest possible time. We always prefer to see our patients personally for we cannot tell you in a correspondence half the good we have done and are doing for others, and can do for you. Is it not worth your time, trouble and expense to secure all the blessings of perfect health?

Of course we can cure you in your own home, without ever seeing you, as we have hundreds of others, but you may be skeptical and doubt this, while we know that if you come and see the proofs you must be convinced. We have cured hundreds by simply getting a proper understanding of their case, by replies to questions on our diagnosis sheet, which will be sent free. Therefore, those who reside at a distance need have no hesitancy as to consulting us, with the fullest assurance of a speedy restoration to health.

The same candor and honesty of purpose, the same skill, and the same effort will be made to correctly diagnose and cure cases at a distance as if present.

Dr. Anderson or some competent assistant will try to visit, during the year, all the principal cities of the U. S., and if you cannot meet them at these points we may possibly refer you to a physician in your town who has been a student of ours, and from whom you can receive the necessary treatment.

Patients who call at our office and especially desire to see Dr. Anderson personally must arrange in advance for an interview, as his time is almost entirely taken up, and in some instances patients have to wait a week or more for an interview.

Write us and we will make an appointment, which must be kept strictly to the minute.

Send us the address of weak and afflicted friends, and we will send them our circulars without mentioning your name, unless you request us to do so, and will allow you a liberal commission on all business received through your influence. Our method of treatment is original, and the most successful one for all diseases extant.

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Over \$40 to \$50.....	20 cents
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